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# AMERICAN Missionary Register.

VOL. IV.

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No. 10.

## Biography.

### LIFE OF MATTHEW STACH,

ONE OF THE FIRST MISSIONARIES OF THE UNITED BRETHREN  
IN GREENLAND.

(Continued from page 230.)

#### FIRST VISIT TO GREENLAND.

In this first visit to Greenland, says the London Missionary Register, Matthew Stach spent seven years. He visited it again in 1742, 1749, 1753, 1754, and 1757: and left it finally in 1771.

#### *Difficulties on first settling in Greenland—*

Of these difficulties, Crantz gives the following account:—

Immediately on their landing they repaired to Mr. Egede. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed on a spot for building on, the nearest habitable part of the coast, to which they afterward gave the name of New Hernnhut; and, having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing. It was an early season, and the snow disappeared a month sooner than usual; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June they had so far finished their hut, that they could enter it, pulling down the tent of boards in which they had hitherto lodged. Directly after the ship had sailed, June 15, they laid the foundation of their dwelling-house. They likewise began to build a house for such Greenlanders as might resort to them for instruction; but

it was long before there was any use for this.

The dwelling-house being completed, they next turned their attention to the means of procuring a maintenance, and to the acquisition of the language. These things were at first attended with great difficulties. They had but indifferent success in hunting and fishing, as these occupations were strange to them, and they could not imitate the Greenlanders in the use of the kajak. The first time that they went out to seek for drift-wood among the islands, they were overtaken by a storm: and when they had reached home with great difficulty, the wind during the night carried away both wood and boat; the boat was brought back in a few days by the Greenlanders, much damaged. This occurrence appeared to them in the light of a warning, not to engage themselves too far in temporal cares: and they resolved, like their countrymen, the Silesians and Lusatians, to earn some necessaries by spinning.

Mr. Egede, who had kindly offered to assist them in learning the language, gave them his written remarks to copy, and his sons explained them. But it may easily be imagined that they had to struggle with most appalling difficulties. They were obliged, in the first place, to learn Danish, in order to understand their instructors: it was then necessary for them

to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted: and, lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, through a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should frequently be wearied with such a course of study; especially as the natives themselves would enter into no conversation with them; and, as if inspired by the Wicked One himself, even stole away the manuscripts which had cost so much trouble. But the invincible love of the missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families, amounting to perhaps 2,000 souls, were, at that time, resident at Ball's River; but they were scattered among the islands and hills, to fish, catch seals, and hunt deer; and, toward winter, they made voyages to their acquaintance, upward of a hundred leagues north or south. A life so wandering left the brethren but little hopes of gaining access to them, still less of making any permanent impression on their minds. No proffered advantages could tempt them to remain for any length of time at the colony. Some, indeed, paid a passing visit to the brethren, but it was only from curiosity, to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the brethren sought them out in the islands, they seldom found any one who would give them a lodging, even for pay; and, instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

#### *Temper and spirit of the Brethren in extremities.*

In a letter written to his brother, in Herannah, about this time, Matthew Stach says—

Though far distant from you in body, I feel myself joined to you in spirit; forasmuch as we both have enlisted under the

same banner, and are become soldiers of Christ, though serving in different companies. I am here upon a recruiting party, to bring souls to the knowledge of Him and His salvation. We have named our settlement New Herannah, to show that we are under the guidance of the same Spirit which rules in your place.

Most dreadful ravages of the small pox took place at this period. Their effect on the brethren is thus spoken of by Crantz.—

As the nation now seemed to be almost extirpated, and the country round New Herannah was shunned as the nest of the plague, the brethren had enough to damp their ardour. But repeated strokes of adversity had taught them firmness: they had often before beheld and adored the wonderful ways of God, and they came from a place where they had seen the words of the Apostle realized—*He calleth the things which are not as though they were.* Their desire to spend their lives in the service of the heathen had not been a hasty impulse; and they were steadily resolved to wait for years before they would relinquish their aim. When, therefore, they were advised to return, as the land was depopulated, they cheerfully replied—“God's ways are not as man's ways. He who called us hither, can still keep us to fulfil His purpose.”

To complete their troubles, they were all three attacked by an eruption, which increased so much in the winter that they could scarcely move their limbs, and were frequently obliged to keep their beds. Very probably this disorder was the scurvy, so common in northern countries; to which they would be rendered the more liable by the change from habits of labour to a sedentary life, in a cold, damp habitation. One of them, however, was always able to wait upon the rest, and to go with the colony's boat to visit the sick natives. The attentions of Mr. Egede and his wife were constant and sincere.

#### *Temper of the Natives.*

The second year of the mission, 1734, was entered on under the same discouraging circumstances as had marked the progress of the first. But the brethren diligently occupied themselves in searching out the resorts of the natives, and in labouring to do them good. It will appear from

the following extract, that the temper of the people was sufficiently trying:—

Toward the end of the year, the brethren were rejoiced by the re-appearance of some of the natives. They assumed a very friendly deportment, and were very fluent in flattering expressions, by which they endeavoured to soothe the Europeans into liberality. As long as the conversation turned on seal-catching, or the state of other countries, they listened with pleasure; but as soon as religious topics were started, they grew drowsy, or set up a shout and ran away. When the brethren were accompanied by the minister (Mr. Egede) on their visits, the natives showed them more respect, and sometimes acquiesced in the truths which he stated, by saying, "O yes, we believe it all;" and even desired farther instruction. But it was very apparent, from a variety of circumstances, that their seeming interest in religion, if not dissimulation, proceeded solely from veneration for the person of the missionary.

*Arrival of the Brethren, Boehnish and Beck.*

In compliance with the request of his majesty, that more missionaries might be sent to Greenland, the brethren despatched two of their number thither in this year, 1734. One of these, Frederick Boehnish, was recalled from a journey for this purpose. He had been previously destined for the mission at St. Thomas, but arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two brethren, Daniel Schneider or John Beck, for a partner, he fixed upon John Beck. This brother had been before imbued with the missionary spirit, by a letter of Matthew Stach's from Greenland; and, in the sequel, had signified his intention of engaging in the service, to his elders; he therefore accepted the appointment without any demur, nor had he ever occasion to repent, as his labours among the Heathen were blessed with abundant fruit.

Their voyage was far from being agreeable; for, besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We

mention this, in order to excite gratitude in those missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men who took all imaginable pains to torment their predecessors.

Matthew Stach had thus the pleasure of being joined by his old friend Boehnish, and by another fellow labourer who had caught from himself the missionary spirit. The intelligence of their appointment arrived very seasonably.

Just at this crisis, two of the missionaries had begun to think of returning; as they could not see what could be gained by remaining in a country which seemed almost depopulated, and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in missionary labours—*At the evening it shall be light*, and determined to stay alone, rather than forsake his charge, Mr. Egede kindly offering his services while he remained in the country. But when they heard that two assistants were coming, and ascertained the determination of the congregation to support the mission, and the favour of the king, they prosecuted their exertions with renewed courage.

*Employments of the missionaries.*

Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language. However, young Mr. Egede, who had learned the language from the natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavoured, as much as possible, to conform to the Greenland mode of living, and thereby to lessen their demands on the brethren in Europe; and God laid His blessing on their endeavours, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and, besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures, and medi-

tating thereon; in this exercise, they began with the Epistle to the Romans. Besides, each of them set apart some particular time, both of the day and night, in which he importuned the Lord to bless himself, his brethren, the whole Church of God, and, above all, their endeavours to learn the language, and convert the heathen inhabitants of Greenland.

#### *Difficulties of the language.*

Having as yet no field of active labour among the natives, their chief occupation during the winter of 1734-5, was the study of the language. The farther they advanced, the greater the difficulties appeared, especially as they now endeavoured to find appropriate expressions for scriptural and religious ideas. They had been told by grammarians, that it would be impossible for them to translate any thing more than historical pieces: but they did not suffer themselves to be discouraged, and, in a few years, their progress exceeded their most sanguine expectations—especially as the natives themselves, when light once broke in upon their minds, soon found words to express their newly-acquired sentiments; and they now saw that they had reason to congratulate themselves on their judicious determination not to speak with their charge on spiritual subjects in the beginning, lest their false or equivocal expressions might give them erroneous conceptions of the Christian religion, and fill their minds with a strange medley of ideas.

#### *Increasing Intercourse with Natives.*

The longest voyages undertaken in 1735 were those of Matthew and Christian Stach; Matthew went 100 miles towards the south, and Christian the same distance towards the north; both of them in the company of the traders, to whom their assistance was not unwelcome in a difficult and perilous navigation, attended with cold, rain, snow, and contrary winds. The Greenlanders, at first, regarded them with contempt; concluding, from the readiness with which they engaged in every kind of manual labour, that they were the factor's servants; but when they understood that their object was not to trade with them, but to make them ac-

quainted with their Creator, and when they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention. The frank and friendly behaviour of the missionaries, tempered with an air of earnest seriousness, gained so much on their esteem and confidence, that they eagerly sought their conversation, pressed them to come into their houses, begged them to repeat their visit, and promised to return it themselves.

This animated the brethren to apply with the utmost assiduity to the language, and they began to discourse with the natives about sensible objects. They likewise read some of the pieces translated by Mr. Egede, as the Decalogue, the Creed, and the Lord's Prayer—reminding them of what he had formerly told them of the Creation and Redemption—recalling to their memories what they had as usual forgotten, and rectifying their misapprehensions. They were not backward in avowing their belief of what they heard; but when the experience of the heart was demanded, they were completely at a loss. A short prayer being read to them by Matthew Stach, they assured him that it was good Greenlandic; but added, that they did not understand what was meant by "Jesus Christ," the being "redeemed by his blood," and the "knowing, loving, and receiving of Him;" that it was a strange language, and too sublime for them to comprehend.

The Greenlanders now commenced a more frequent intercourse with the brethren, and would sometimes spend the night with them. The motives of their visits were, indeed, glaringly selfish; they wanted either food and shelter, or presents of needles and other things; they even bluntly declared, that if the brethren would give them no stock-fish, they would no longer listen to what they had to say; and during the winter, which was intensely cold, the brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer, but they generally came, after spending the night in feasting and reveling, too drowsy to support a conversation, or intent only upon hearing some



news, or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the brethren: but the latter did not wish to frighten them away; and were content, for the present, that they came at all, especially as a few of them discovered a satisfaction in being present at the evening meetings, though held in German, and made inquiries into the design of them.

#### *Serious Self Inquiries of the Brethren*

While the brethren were thus anxiously waiting till the light should dawn upon the natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their family worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each having endeavoured to stand alone, and bear his own uncommunicated burden.

To remedy this defect, they resolved to spend an hour every evening, in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each: they would, at the same time, admonish and reprove one another in love, when necessary, and spread their common wants in prayer before their Master.

That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point:—

Whether they were convinced that their call was of God; and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe that they had fulfilled their duty as faithful servants to the utmost possible extent, or until God discharged them from their call.

The results of this self-inquiry were as follows:—

Christian David declared, that his call to Greenland extended no further than to see the foundation of a settlement; and, having attained this object, he intended to return by the first opportunity; yet he

considered himself engaged to support the mission wherever he was, not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the heathen: he had rather undertaken the voyage upon trial; but he would remain in his present situation till God took him out of it, or till he was called away by his brethren.

The remaining three, Matthew Stach, Frederick Boehnish, and John Beck, were ready to enter into a solemn obligation to prosecute the work for life or death, believing, where they could not see, and hoping even against hope: nor would they desert their enterprise, until they could appeal to God, with the testimony of their consciences, that they had done all that man could do; they determined to indulge no anxiety as to the means which God would make use of to glorify himself in this work; but, through the strength of the Lord, to persevere in the prayer of faith: they would be chargeable to no one who did not freely contribute his share toward the salvation of the infidel. In confirmation of their vows, the three brethren drew up the following resolutions:—

We will never forget that we came hither, resting ourselves on God our Saviour, in whom all the nations of the earth shall be blessed; not on the principle of sight, but of faith.

The redemption wrought out for us by Christ, through His own blood, shall be our chief doctrine; which we will confirm by our words and actions, as God shall give us ability; and, by this, we will endeavour to bring the heathen to the obedience of faith.

We will prosecute the study of the language with assiduity, patience, and hope.

We will each acknowledge and value the spiritual grace conferred upon the other, in honour prefer one another mutually, and be subject to one another in the Lord.

We will steadfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ: and will withdraw from any one who swerves from the purity of the gospel, until he

shall humble himself before God and his brethren.

We will do our outward labour in the name of the Lord; and if any one is remiss, we will remind him of his duty; yet we will not be over anxious for externals, but cast our care on Him who feeds the

sparrows and clothes the flowers of the field.

After this agreement, they strengthened the bonds of their union, by a refreshing participation of the holy sacrament.

(*To be continued.*)

## TESTIMONIES TO THE LATE REV. JOHN OWEN,

*At the Nineteenth Anniversary of the British and Foreign Bible Society.*

[From the London Missionary Register.]

IT was to be expected, that at the first anniversary of the British and Foreign Bible Society which should occur after the death of Mr. Owen, the grateful remembrance of those distinguished services of which the Grace of God had made him the instrument, would be a prominent topic with the speakers. From the following extracts of various addresses delivered at the last anniversary, it will appear that this expectation was fully realized. We rejoice to put on record such a series of just and honourable testimonies to the grace of God, manifested in our late friend.

### LORD TEIGNMOUTH.

If I do not meet you with all the pleasure which I have ever felt at the anniversaries of our society, your sympathy will readily suggest the cause of its diminution, in the recollected loss of esteemed associates; and of one in particular, whose presence never failed to add to the interest and the gratification of the day.

If, indeed, the prosperity of our institution depended solely on human wisdom and efforts, the loss which it has thus sustained would be irreparable; for where can the society expect to find another Owen?—one who, with the most ardent zeal for the unlimited attainment of its object, shall possess such an assemblage of unrivalled qualifications for giving it effect.

But I will not indulge my feelings, by expatiating on the pre-eminent endowments of our lamented colleague and secretary: the record of his merits is too deeply engraven on our hearts ever to be obliterated. They were acknowledged and admitted wherever they were known; and where, I may ask, in the wide range

of the society's operations were they unknown?

In justice to myself, I cannot however omit saying, that I ever felt that cordial esteem and affection for his person, which the qualities of his heart never failed to impress on all who knew him.

He had the happiness to witness the great and growing prosperity of the institution to which his labours had so largely contributed; that he was so long spared for its service demands our devout gratitude: his removal inculcates a solemn admonition of increased diligence in the administration of the great concern intrusted to us, under an humble and exclusive dependence on Him alone, who can make it subservient to His glory, and to the happiness of his creatures.

### LORD BEXLEY.

To your lordship it must be a source of great satisfaction to consider, that you have contributed so much to the relief of the spiritual wants of this and other countries: to your lordship, who, like myself, have passed through some of the most laborious scenes of life, what can be so

consolatory and delightful as an employment so well connected as this is with the business of the life that now is, and of that which is to come? But it is not to age alone that I would appeal: the service of this society calls for all the zeal and all the exertions of the young and vigorous. Your lordship has referred to one who dedicated his strength, his time, his unrivalled talents, to the service of this society. I will not attempt to add to the panegyric, which, from longer acquaintance and more continued intercourse, your lordship has pronounced, but I will just allude to one circumstance in his character. We all know how eminently he was gifted with the power of satire, and how powerful that weapon is; and yet, assailed as he was from every quarter, he never was provoked to retort on the most unkind, the most obstinate, the most absurd of his opponents, by a reply that could hurt their feelings. It may be long before we again see abilities like his exerted in this cause; but we all can exert ourselves, and imitate in our degree his disinterested zeal, his active labours, his devotedness to the work. He is gone to his reward—a reward which awaits all those who sincerely labour in the cause of the gospel.

#### BISHOP OF GLOUCESTER.

The report has afforded ample cause for gratification and praise: our work is proceeding: but we have lost one chief instrument. The triple cord has been broken, which linked three individuals together, harmonizing in their minds and endowments for the work which they had in hand. Praise is, indeed, almost withheld from the living, in an assembly like this; but that obstacle is removed from the dead: and we can now bestow our full share of applause, without any offence to personal modesty, and without any suspicion of interested flattery. He, whom we all lament, was the friend of all who love the Bible Society: he is removed from us, and what is our consolation? Thanks be to God, we have two strong consolations. The loss of a hero, of a statesman, or a philosopher, is rarely alleviated by any reference to futurity: when we look at their past achievements,

we allow they were great and useful in their time; yet not, in general, with any reference to eternity; but the loss of a labourer in this cause—the loss of a chief labourer—the loss of an Owen, affords the consoling thought, that his life was sacrificed to his labours for the Bible: his life is, as it were, bound up with that Bible; and, like the names of the translators of our version, bound up with it for ever: he is gone to his rest, and his works do follow him, as the fruits of faith, and accepted only through that incarnate word whom he preached, and whom he delighted to exhibit through the medium of the written word. This is one consolation; but I am well convinced that we shall find another. We have a promise of a worthy successor, respecting whom I would only say, may it please Almighty God to give him all that temper, that judgment, that attachment to his colleagues, that attentive regard to all connected with the society, that zeal and perseverance which shone in him whom he has succeeded. Then our regrets will be softened down to an affectionate recollection; and our great cause will hold on its undeviating course, with undiminished energy and unimpaired success.

#### REV. JOSEPH HUGHES.

My lord, if, while offering my grateful acknowledgments at the last anniversary, I referred, with deep solicitude, to the indisposition of a revered and invaluable colleague, what must be my sorrow, in common with your own, while, in the discharge of the same duty, I now remind you, that our friend has been followed by a long train of mourners to the grave!

Truly, and most pathetically, has a distinguished prelate remarked, this day, "The triple cord has been broken." Let us, however, embrace the comfort derived from the recollection, that the cord was preserved entire for eighteen years; and that neither apostacy, nor indifference, nor strife, nor any kind of moral failure, can be quoted as the cause of its disruption: it yielded only to the stroke of death—that awful power, which is permitted to dissolve so many other virtuous and happy bonds. And, after all that can be uttered, expressive of lamentation, it

is but in reference to an official connection, a partnership known from the hour of its formation to be of a temporary nature, that the cord can be said to be broken, and the bond dissolved. The individuals, who have ceased to co-operate as secretaries, will, I trust, never cease to feel as friends: their very intercourse is but suspended; it remains only for death to sever from the community of mortals those who as yet survive a fellow-labourer so much endeared; and then, if indeed they all *find mercy of the Lord*, they shall renew their intercourse, and that intercourse shall be more exalted and felicitous than it ever could be in a world like this—and it shall be eternal. With such a hope on each others behalf, all the pious promoters of the British and Foreign Bible Society aim, under the divine blessing, to inspire the breasts of millions.

Turning from those solemn views, which show that our institution has been visited with a most afflictive bereavement, my mind traces, in the character and temper, the capacity and attainments, of Mr. Owen's successor, so many streams of relief and consolation. My highly respected foreign colleague and myself are prepared to give him, what we doubt not he will more and more receive from the religious public—a cordial welcome: on his part, I am persuaded, nothing would be uttered with more strength of feeling, were he in the midst of this assembly, than his request, that the prayers of all the devout might combine to bring down upon the society, through the medium of his exertions in its behalf, fresh tokens of God's favour and benediction.

REV. ROBERT NEWTON.

The operations of this society, during the past year, have been made to pass before us in detail, and our hearts have been dissolved into mingled feelings of gratitude to Him from whom all good counsels, and all just works proceed. Yet I cannot forget the emotions of sympathy, and those feelings of a mournful kind, which have so generally mingled with those of another description, to which I have adverted; and if so obscure an individual as myself may turn to this subject, my apology is, that our late clerical secretary was the friend of all who were friends of this society. Again and again have my eyes been directed to the spot where that distinguished individual was wont to sit on these occasions; but no! though I looked, he was not to be perceived. He has fought the fight, and kept the faith, and now, at the command of his great Master, he has put off the harness, and put on the crown. Those eyes, accustomed to sparkle with living fire, are closed in death, and that once eloquent tongue, to which enraptured multitudes have listened, now lies silent in the grave. But, my lord, though dead, he yet speaketh: he lives with the spirits of the just before the throne: he lives in the affectionate and grateful recollection of the members and friends of the British and Foreign Bible Society at home and abroad, in every part of the world where its influence is known and felt: he lives an illustrious example of piety and charity, of zeal and assiduity, which he has left to us, and most sincerely do I unite in the wish, that the mantle of this ascended Elijah may fall on many an Elisha who may be left behind.

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## Reports of Societies.

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### NINTH ANNUAL REPORT OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

PRESENTED IN WASHINGTON, DISTRICT OF COLUMBIA, APRIL 30, 1823.

In the introduction to this report, the managers remark—"As might reasonably have been expected, much has occurred which calls for humiliation and sorrow; but they are happy in stating, that still more has arisen

in the progress of the government of the Lord Jesus, which furnishes occasion for exultation and praise. The board has reason to believe that, if in some sections of our country the missionary spirit has languished, the deficiency has resulted from the absence of exterior excitement; from the want of more comprehensive ideas as to the fields and advantages of missionary efforts; or from the influence of mistaken apprehensions of the duty and honours of the disciples of Christ. They persuade themselves that where the hand has been closed, and the resources of Christian benevolence have appeared as streams in autumn, the grand principles of love to the Redeemer, and benevolent desires for the salvation of millions that are perishing in their crimes, and degraded by their superstitious follies, still remain. Nothing more is needed than, with wisdom and affection, to bring these principles into virtuous operation."

#### *Burman Mission.*

In reviewing the several mission stations, Burmah, the region which first engaged the pious sympathies, and the resolute efforts, of the convention and its board, solicits consideration. The providence of God distinctly pointed to this region as the primary circle in which the spirit of missions, among the Baptist denomination, should shed its influence. Succeeded with the blessing of the Lord of the harvest, the convention has not laboured in vain. Animated by that living flame, which no ideas of difficulty and distance can render obscure, the hopes of the friends of Christ have been realized, and their fervent and united supplications answered. Persecution was apprehended; but the storm has been restrained. Conversions to God were, by some, considered as visionary; yet eighteen Burmans have been baptized in the name of the Father, the Son, and the Holy Ghost! A church has been formed; its native members have, in general, maintained the firmness of a rock in their holy profession; inquirers are increasing, and it is believed that the mission there was never in a higher state of prosperity, or opened before the expectations of the board a scene more encouraging. The New Testament, there is reason to believe, in the Burman language, has been completed, by the unwearied effort and discriminating talent of brother Judson. The health of Mrs. Judson is improving. It is devoutly hoped, from the good offices of the emperor of Burmah, exercised towards

your missionaries, that the time is not distant, if it have not already arrived, when the religion of Jesus shall be taught in Burmah without the dread of the inhibitions of royalty, the availing resentments of the priesthood, or the anxieties which interrupt and enfeeble popular inquiry. Your board long and pray for the season when the "golden feet," swift no more to shed blood, shall be "shod with the preparation of the gospel of peace." Our missionary, brother Hough, has resumed his labours in the evangelizing and printing departments, and it is hoped will prove a valuable assistant at Rangoon.

#### *Arrakan Mission.*

The interruption of missionary endeavours among the Arrakanese, occasioned by the decease of the amiable and persevering Colman, and by the temporary removal of his mourning widow to Calcutta, it is expected will not continue long. The Rev. Mr. Fink, a worthy brother from the Serampore mission, is now engaged in that section of Christian service, and the board are satisfied that it will be quite acceptable to the brethren at Serampore that American exertions should mingle with their own.

#### *Indian Missions.*

The first impressions attempted in the name of the Lord, by brother M'Coy, on the moral condition of the Indians, took place at a station not so far west as Fort Wayne. Several considerations induced the board to wish his removal to the late site of the mission, and considerations of

a similar character have prompted them to instruct him to settle in Michigan, in the very heart of the nation of the Putawottomies. At this station, buildings are rising, and the Indians, by their fervent requests and liberal contributions, are inviting the continuance of Mr. M'Coy among them. It is expected a new station, in the course of a few months, will be established among the Ottowas. Mr. Johnston Lykins is a valuable assistant to Mr. M'Coy, and it is expected that the Rev. Peter Thurston will soon enter into these western labours. The board are still impressed with the conviction that it becomes the friends of missions to pray to the Lord of the harvest to send forth more labourers into this portion of the whitening fields.

The mission planted at the Valley Towns, under the care of the Rev. Mr. Posey, and now under the more immediate superintendence of the Rev. Mr. Roberts, is quite in a flourishing condition. The pupils are numerous, among whom are several who appear to be serious believers in the Lord Jesus Christ.

A spirit of solemn inquiry evidently gains ground. The worship of God is attended with seriousness. Among the inquirers are several chiefs. An accession was made to that mission in the fall of 1821 of three families, and three persons in single life—the whole number twenty-six. They live happily with each other, and encourage each other's hands in the work of the Lord.

At its last meeting, the convention instructed the board to co-operate with their brethren of the United Associations in Georgia, for the purpose of establishing a mission among the Creek Indians. This they have cheerfully done. They have voted \$3,000, to be drawn for in six drafts, at 60 days distant, during the present year. The intelligence which they have received from the Rev. Mr. Mercer, Powelton, Georgia, is truly encouraging. The mission is under the superintendence

of a brother, highly approved and recommended by them, of the name of Compere. It is certain that this, and our other stations, will derive considerable assistance from the government of the United States.

The board are impressed with a conviction that it is their duty to widen the scope of their exertions as much as in their power; but must refer it to the convention to ascertain in what direction this important design may best be accomplished; and at the same time solicit their energies in reviving the spirit of missions throughout the union, by such arguments and measures as their wisdom and piety may suggest.

The minutes of this board will show that it is their wish to assist their brethren of New-York state, engaged in the mission among the Oneida Indians, to the utmost of their power. An application from those brethren for \$500, the board has the pleasure of submitting to the convention.

#### *Columbian College.*

The Columbian College, in the District of Columbia, will offer to the convention a full statement of its present important and promising condition. It is unnecessary to say more than that when the board and the trustees of the college have found an interchange of counsels and endeavours necessary, a very pleasing degree of harmony has subsisted. The same harmony has pervaded the meetings of the board itself. Its members have often been filled with anxious cares, as well as with causes for joy. They have endeavoured, as they trust, to discharge the duties assigned them, in the fear of the Lord, and with an eye directed to the honour of the Messiah, and the salvation of thousands. Their doings are presented for your inspection. They shall feel happy, if, in addition to the testimony of their own consciences, they find that their measures are approved by the convention, and especially by Him whose favour is life!

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT  
EPISCOPAL CHURCH.

FIRST REPORT—PRESENTED TO THE GENERAL CONVENTION IN PHILADELPHIA,

May 20, 1823.

The operations of this society are managed by an executive committee of eight members, under the superintendence of a board of forty-nine directors, selected from fourteen states. The first meeting of the executive committee was held on the first of June, 1822, and measures were immediately adopted for “raising contributions in aid of the funds of the society.” A correspondence on this subject was opened with the reverend bishops and other distinguished members of the church. Several of the introductory pages of the report are devoted to the answers given by the bishops of New York, Connecticut, New-Jersey, Maryland, Virginia, South Carolina, and Ohio.

“The society,” the directors remark, “has commenced its operations under circumstances by no means inauspicious. Other institutions, which are now dealing out the bread of life to thousands and tens of thousands, did not make a more promising beginning. We will indulge the delightful hope, that ere long “we shall reap if we faint not.”

The leading object of the executive committee, during the first year, has been “rather to explore than to attempt to occupy any missionary ground.” The result of their labours will be presented under the following heads:—

*Auxiliary Societies.*

Under this head the directors announce the formation of eleven auxiliary institutions. Of this number, three are in the city of Philadelphia, five in other parts of Pennsylvania, one in Maryland, one in South Carolina, and one in Georgia.

*Agencies.*

In compliance with the resolution of the board of directors appointing Mr. Ephraim Bacon a catechist, and Mrs. Bacon a teacher, to serve upon the western coast of Africa; the committee, at its first meeting, authorized Mr. Bacon to go out as an agent to procure funds towards the establishment of the contemplated mission school. He returned to Philadelphia in the month of September last, after having visited several places in the states of Pennsylvania, Maryland, and Virginia, in all of which he met with very considerable encouragement.

Soon after his return from the south,

Mr. Bacon went to the eastward as far as Boston, with an expectation that he would probably be able to hear of some vessel going to the western coast of Africa. He was instructed, at the same time, to prosecute the work of procuring contributions, either to the African mission or to the general objects of the society.

As there was no immediate prospect of Mr. Bacon's being sent out, according to the first expectation of the committee: and he being disposed to continue in their service, it was thought proper to send him as an agent for the general purposes of the society, to collect funds in the states of North and South Carolina and Georgia.

In the beginning of the month of November, the Rev. Mr. Bedell consented to serve the society for a few weeks as an agent, and to visit some of the eastern states.

On the 6th of December last, the Rev.

Amos G. Baldwin, from the diocess of New-York, was appointed an agent to visit the western states. He left Philadelphia early in January, with instructions to visit "the several states and territories in which the Episcopal church is not yet organized, for the purpose of gaining information respecting the state of the church, and the field they may offer for this society, and of forming auxiliary societies, and otherwise soliciting contributions in aid of its funds."

In South Carolina, the Rev. Messrs. Hanckle and Van Pelt have been appointed agents for the society, both of whom have expressed a lively interest in the subject of missions.

The Rev. Mr. Wheaton, of Hartford, Connecticut, and Mr. Eleazar Williams, of Michigan Territory, have also been appointed agents of the society.

#### *Missionary Stations.*

Mention has already been made of the mission school on the western coast of Africa, and of the appointment by the board of directors of Mr. and Mrs. Bacon, for that station; although the committee have not been enabled to prosecute this design, they conceived that the object ought not be lost sight of, and hope at no very distant day to see the mission commenced. An undertaking of this kind should be prosecuted with great caution, and as far as possible with a knowledge of all those circumstances which would either promote or retard its prosperity. By a little delay this knowledge will be obtained. It may be that the American colony now forming at Cape Messurada, will form a point around which many similar establishments may spring up. If, at some future day, a station similar to that at Regent's town, in the neighbourhood of Sierra Leone, under the care of the Rev. Mr. Johnson, can be selected unconnected with the colony, yet protected by it, it would seem to promise the greatest probability of success.

The attention of the committee has also been directed to the north-west coast of America, somewhere within the bounds of the United States, as a promising field

for missionary labour. A young gentleman\* about to receive deacons' orders, had his mind directed several years ago to the subject of a mission here; and he still expresses a desire to be employed in this service. There are several of the Indian tribes along the coast, who are described by persons having resided among them, as a noble and highly interesting race of men.

A new and interesting missionary station has lately presented itself to the attention of the committee, among the natives residing in the territory of Michigan. A letter has been received from Mr. Eleazar Williams, at present residing among them, dated Green Bay, Michigan Territory, December 2, 1822, in which he asks the aid of this society.

One other station has presented itself to the consideration of the committee, where possibly the society may be eminently useful in planting the church, and extending the knowledge of true religion. The place referred to is St. Augustine, in East Florida. The young men's missionary society in Charleston, South Carolina, over which the bishop of that state presides, has already supported the Rev. Mr. Fowler as a missionary at the place, for a considerable length of time. They have lately made application to the general society for assistance.

#### *Publications.*

Although the committee were authorized by the board to print, from time to time, missionary papers, devoted to missionary intelligence, in order to circulate them among the churches, nothing of this kind has yet been done. The reason why the committee has postponed these publications, was because they have been enabled, at a much less expense, to give circulation to all the information relating to the society, through those periodical papers which were already set up. Still, however, the committee suppose, when the number of auxiliaries shall be increased, and the operations of the society more extended, it will be very important to keep up a continual communication

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\* Mr. Sylvester Nash.



with every branch of the church by means of these missionary papers.

The Church Missionary Society in England continues to send out copies of its reports and proceedings, and of the Missionary Register, for the use of the board, and a separate copy for each of the bishops. These publications will be found eminently useful to the board, particularly when the sphere of exertion becomes enlarged.

#### *Appropriations.*

According to the provision contained in the 9th article of the constitution, the committee have appropriated two hundred dollars, during the year, to be applied to missionary purposes in the state of Ohio, together with one half of the proceeds of several bonds presented to the society by a lady in Connecticut, due and payable by persons residing there. They have also appropriated the same sum to the state of Delaware, upon the condition that they should form an auxiliary society, with a view to the better supplying of the churches within that state.

#### *Funds.*

By the treasurer's account, it appears that there is in his hands a balance of \$2,256 10, without any specification of the manner in which it shall be appropriated, and a further balance of \$376 80, appropriated by the contributors to Domestic Missions, and a further balance of \$1,157 96, appropriated by the contributors to Foreign Missions, making a total sum at present in the treasury, at the disposal of the board, of \$3,790 86; besides which, there is also in the hands of the trustees of the permanent fund the sum of \$1,206 24, arising from the 20 per cent. of all moneys coming into the treasury, which have been thus appropriated according to the provision of the 7th article of the constitution.

It also appears that there are at this time 21 patrons of the society, so constituted by the payment of \$50; 11 life subscribers, who have paid \$30, and 74 annual subscribers, 70 at \$3 per annum, and 4 at \$5.

#### *Conclusion.*

In concluding this report, the board of

directors beg leave to congratulate every member of the society and of the church, upon the auspicious commencement of its labours. As yet it is as a grain of mustard-seed hid in the earth, which under the blessing of God, who never fails to honour them who honour him, will become a tree beneath whose shade many will sit with great delight.

To the enlightened philanthropist, who looks not beyond the temporal happiness of his fellow creatures, it must be a source of pleasure to observe the wide-spreading zeal which in these days is pervading the Christian churches. He will anticipate, with peculiar satisfaction, the approaching period, when the dark places of the earth will be cheered by the comforts and consolations which Christianity scatters along her path. But to the believer in the Lord Jesus Christ, who takes into his calculation both worlds, and whose interest in the events taking place around him, is determined by their connection with the eternal welfare of mankind, the signs of the times are awfully important. He beholds the volume of prophecy, which has been rolled up for ages, gradually unfolding, and the kingdoms of this world (convulsed to their very foundations) preparing the way for the establishment of that better dominion, when every knee shall bow to *Emmanuel*, and every tongue "confess that he is Lord, to the glory of God the Father."

One of the happiest features in the present prospect of the Church of Christ, is the increasing spirit of missionary zeal. This sacred fire, not like that celebrated in pagan fable, did, in truth, come down from Heaven, and is finding its silent way over both continents. With the increase of missions, the advance of true piety is inseparably connected. The living members of Christ's mystical body being partakers of the same faith, animated by the same hope, and constrained by the same love of Jesus Christ, will delight to emulate each other in the same blessed enterprise, which promises to give the Heathen to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession.

Blessed are all they who are interested to save sinners." Let us, then, not in such a cause; they are fellow-labourers with God in the accomplishment of his purposes; they are the best friends of the Lord Jesus, who "came into the world

to save sinners." Let us, then, not doubt—let us not fear, nor grow tired in the work. "The Lord himself is with us. The God of Jacob is our defence."

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## Home Proceedings.

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### UNITED FOREIGN MISSIONARY SOCIETY.

Since our last number was issued, we have received letters from the *Union Mission* to the 15th of July, and from the *Great Osage Mission* to the 1st of August. These communications are, in some respects, more encouraging than any other which have been received in the course of the year. A number of the Osages of the Arkansaw were turning their attention to agricultural pursuits, and were preparing to form a settlement for this object within two or three miles of our missionary establishment at Union; and an accession of nine Indian children had recently been made to our mission school at Harmony. There was ground, also, to believe that the Great Osages would soon return to the village, (in the vicinity of that station,) which they abandoned in the autumn of last year.

In the month of July, the Rev. Dr. Milledoler and the Rev. Dr. Spring were appointed commissioners to visit our missionary stations at Tuscarora, Seneca, and Cataraugus. They commenced their journey about the 10th or 12th of August, and returned to this city on the 23d of September. A report of their proceedings will be presented to the Board of Managers at its first meeting, and will probably be published in our next. A statement of the collections and donations received on their tour will be inserted at the close of the present number.

In the month of August, the Board resolved to commence a missionary establishment at Machinaw, in the territory of Michigan. The Rev. Wm. M. FERRY, who had resided at that place about ten months, and who tendered his services to the Board, was appointed superintendent of the mission. His commission and letter of instructions, dated the 20th of August, were transmitted to him at Northampton, in Massachusetts; and on the 5th of September he and his wife, having made the necessary preparation, passed through Albany on their way to their destined residence. Mr. Ferry is instructed to open a school for Indian children as soon as practicable. Should the success of his enterprise and the liberality of the Christian community warrant the measure, additional teachers, together with a farmer and his family, will be sent to his assistance in the course of the ensuing year.

The Board have also acceded to a proposition from one of their auxiliaries, the Northern Missionary Society, to take the management of its mission at Fort Graciat, in the Michigan Territory. This mission is located on the river St Clair, about one mile below the outlet of Lake Huron, and embraces at present one male and two female teachers, with a school of fifteen or twenty Indian children.

Thus, in the course of a few weeks, the managers have added two mis-

stationary stations to the number previously under their care. This extension of their operations will require a proportionate augmentation of their funds. To the liberality of the friends of Indian missions, controlled by the influences of Divine Grace, they look with confidence for the requisite means to carry on their missionary labours with promptitude and energy.

### UNION MISSION.

#### EXTRACTS OF LETTERS.

*From the Assistant, to the Domestic Secretary—July 15, 1823.*

Notwithstanding the trying circumstances and the dark prospects of the mission at the commencement of June, yet, by the favour of a kind Providence, that month closed with a brightening scene, the lustre of which has not yet been diminished. On the 1st and 2d instant we raised our mills. To accomplish this, about thirty men, besides our own family and hired men, were collected, as by a Divine impulse, from the states of Missouri, Illinois, and Ohio, at the very moment their assistance was needed, and the provisions necessary to make them comfortable were afforded, only the day before, by the arrival of our supplies from Cincinnati. Probably two-thirds of these men never before saw a frame building of any size raised; yet, notwithstanding the weight of the timber, the extent of the building, and the inexperience of the men, no frame ever went up with more precision and promptness. Not the smallest disaster was sustained by a single individual. Surely the hand of God was visible here. It is judged by all who have seen the frame, that it is remarkably strong and skilfully constructed.

On the 10th inst. brother Vaill returned from the post of Arkansaw. He brought letters from the Board, of the 17th of December, the 6th of March, and the 3d of April. He also brought letters for the family, and papers, pamphlets, &c. as mentioned in his late communications to the secretary of the Board. He informs us that the iron for our mills, which had been ordered from New Orleans, is now on its way up the Arkansaw.

The family enjoy ordinary health. Sister Fuller, although still feeble, is recovering. She is now able to walk about,

and occasionally to ride. The school is now under the care of brother Spaulding, and is making good proficiency.

I expect in a few weeks to commence a settlement, about two or three miles from this place, with a few Osage families, who wish to adopt our habits and mode of living. The probable advantages of such settlements cannot at present be calculated. The late dispensations of Providence seem plainly to require the adoption of this measure. It may prove to be the corner-stone of civilization in this tribe.

That the Divine blessing may attend every effort of Christians for the spread of the gospel, direct the deliberations of the Board, and crown every labour with success, is, dear sir, our constant prayer.

JOURNAL FOR THE MONTH OF JUNE, 1823.

#### *Erection of Mills Suspended.*

*Monday, June 2.*—The millwrights are compelled to stop their business, because the frame of the building has not been raised, and the iron necessary for the machinery has not arrived. It has been utterly impossible to draw home the timber, which has been framed at the pinery, in consequence of the quantity of water which, for several weeks, has filled the streams and the surface of the ground. We expect that brother Vaill's expedition will furnish the iron. The green insects common in this country, about the size of honey-bees, (called prairie flies,) have commenced their destructive ravages upon the stock. They are remarkably numerous this season, and very much perplex us in ploughing the corn-fields. They are so formidable an enemy that, if a horse were exposed to them in a confined state for a few hours, his death would probably be the consequence. We find it very difficult, in the day time, to drive teams or ride horses on the prairies.

*Improvement of the Indian Females.*

*Friday, June 6.*—We succeed admirably in teaching the Indian women and girls to card, spin, sew, wash, &c. We pay them, as well as the boys at school, in a paper currency, which we redeem with small articles from the warehouse, in order to teach them the use of a circulating medium.

*Thursday, June 12.*—The ground having dried a little, we commence drawing the frame to the river. We have experienced much embarrassment from the inconstancy and want of integrity of some of our labourers, especially in the brick-yard.

*Favourable Symptoms among the hired Men.*

*Lord's Day, June 15.*—Taught the preciousness of the soul, and that the opportunities for its salvation must have an end. Some of our hired men are very attentive, and one appears to be anxiously inquiring the way of salvation.

*Monday, June 16.*—Sister Johnson and a little Indian boy in the school have been sick for a few days with the bilious remittent fever. They are now, however, nearly recovered. A gentleman from Missouri, who has been dangerously ill of a bilious cholera, is also convalescent.

*News from Mr. Vaill and the boat of Supplies.*

*Friday, June 21.*—Brother Spaulding and the messenger who was sent for him, returned from below near the break of day, being obliged to ride in the night to escape the flies. He accompanied brother Vaill nearly to the lower limits of the Cherokee nation. Brought nothing from the post-offices, but gave the joyful intelligence that supplies are near. The boat from Cincinnati has been about three months on her voyage, having been hindered by the extraordinary flood. By a gentleman who is descending the Arkansas, we have this day sent forward the journal for May, and an accompanying letter,\* to be mailed at Fort Smith.

*Lord's Day, June 22.*—Taught from

the first of Kings, xviii. 16.—“The barrel of meal wasted not,” &c. Also, Ex. xvi. 18.

*Arrival of Emigrants in Distress.*

*Monday, June 23.*—A caravan from the state of Illinois arrives, consisting of forty persons, with six heavy wagons and a great number of horses and cattle. They design to settle near Fort Smith. Their sick are in distress for the want of flour.

*Wednesday, June 25.*—The people mentioned above, as they are necessarily detained, have undertaken to hoe out one of our corn-fields. We have now two spinning-wheels in motion. The timber for our mill is all on the site, and the job of fifty thousand shingles is finished.

*Serious Privations.*

*Thursday, June 26.*—Our labouring men begin to fail for want of bread. We used the last of our old stock of flour and corn five weeks ago. Since that time we have depended principally on beef and milk. Boiled wheat and dried peas, which were sent for seed, together with a few lumps of damaged flour pulverized, have, however, a part of the time, relieved our necessities. We have not experienced so much inconvenience on our own account as on account of our labourers, who have not the feelings of missionaries. We would be thankful to God that, notwithstanding our privations, our health has been preserved.

*Lord's Day, June 29.*—Jeremiah, xvii. 5, 6, 7, and 8, taught us the insufficiency and folly of depending on an arm of flesh, and the necessity of implicit trust in God.

*Arrival of Supplies.*

*Monday, June 30.*—We unload our boat of supplies, which arrived yesterday, to our great joy and thankfulness. Find the packages in good order. Some of the potatoes, however, were ruined. Planted the remaining nine bushels immediately. Received a large supply of flour, five barrels of bread, eight of pork, one of beef, two of bacon, eleven boxes and barrels of clothing, and thirteen chairs, together with a great number of useful articles. We would be thankful

\* Neither the letter nor journal have yet come to hand.

to a merciful Providence that has again furnished us with the necessaries of life. We would also notice the hand of God in supplying us with the requisite help, unsolicited, in this remote region, for the raising of our large and heavy building, which we expect to commence to-morrow. We are under no less obligation for relief from the embarrassment occasioned by the fickle habits of some of our former hands, by the supply of seven men, hired at Cincinnati on a more permanent footing. May we be thankful and faithful, even as God is merciful.

## GREAT OSAGE MISSION.

### EXTRACTS OF LETTERS.

*From the Superintendent to the Domestic Secretary.—August 1, 1823.*

We have now, as you may learn by the journal, eighteen Osage children in our mission school; thirteen girls and five boys. Some of the girls who first entered the school can now converse intelligibly in English, and are beginning to read in the Testament.

Our prospects, we think, are brightening. It is said that the Kickapoos are about to fix their residence within twenty-five or thirty miles of our station. To them we intend to give an invitation to avail themselves of the school for the instruction of their children, and we think that kind treatment will soon soften the Osages, and bring them back to the village in which they formerly resided. Could we bring the children of different nations into the same school, much would be done to remove their national enmity, and to induce them to live on terms of peace and friendship.

JOURNAL OF THE MISSION FOR MAY,  
1823.

*Tuesday, May 2.*—Two families, removing from Red River to the Missouri, arrived here this morning, almost exhausted with hunger and fatigue. We supplied them with provisions, and in the course of the afternoon they proceed on their journey. We attended our preparatory lecture, in view of the administration of the Lord's Supper on the ensuing Sabbath.

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*Sabbath, May 4.*—We have been this day again permitted to commemorate the dying love of our Master. It has been to us a season of peculiar interest, and, we trust, of some benefit. A family conference was held in the evening.

*Monday, May 5.*—Two men, direct from the Osage village, called upon us this morning. They inform us that brothers Pixley and Montgomery are in good health, and are building a small cabin for their accommodation while among the Indians. These men report that there has been a skirmish between the Pawnees and the Osages, in which the latter have killed a number of men, and taken a number of horses.

### *Health of the Family.*

*Wednesday, May 7.*—The health of the family is now as good as it has ever been since we have been in the Osage country. Sister Weller is, however, very feeble, and our physician advises her to take a short journey for the benefit of her health.

### *Backwardness of the Season.*

*Monday, May 12.*—The weather, for some time, has been unusually wet. The river is higher than we have before seen it, and the ground has continued so wet, that we have made very little preparation for planting our garden and cornfield. We have recently discovered another bed of coal, within two miles of us, which promises to be of much advantage to our establishment.

### *Advices from Union.*

*Wednesday, May 14.*—Three men, who have been employed at Union for several months, have arrived here. They have brought us letters, by which we learn that the members of that mission are generally in good health.

*Monday, May 19.*—Received a package of letters and papers. Among the former was a letter from the Board, from whom we are ever happy to receive communications. Brother Dodge set out this day for Franklin, on business for the mission, and sister Weller, in obedience to the advice of our physician, embraced this opportunity to journey for her health.

### *Planting Commenced.*

*Friday, May 23.*—The weather having

been more favourable for a week, and our corn field having been prepared for the seed, we commenced our planting this morning. Should the weather continue fine, we shall probably finish a field of forty acres in the course of the ensuing week.

*Sabbath, May 25.*—In the absence of our ministers, our service this day has been conducted by prayer, singing, and reading sermons. Our Sabbath-school and Sabbath-evening conference have also been attended as usual.

*Information from Mr. Pixley.*

*Monday, May 26.*—Two Indians arrived with a note from brother Pixley, who is on his return from the Indian village, stating that he has been for two days water-bound, within eight miles of our station, and entirely destitute of food and shelter. The rivers in this country have been rising for several weeks, and are now so high that the banks in many places are overflowed for miles in extent. We have sent provisions for his relief, and hope he will soon be enabled to reach home in safety.

*Sufferings and Arrival of Mr. Pixley.*

*Tuesday, May 27.*—Brother Pixley arrived to-day, after an absence of nearly eight weeks. He has had, in consequence of the rise of the rivers, a most unpleasant and perilous journey. He set out for home on Friday last, in company with one of the Indian traders. Having swam the Neosho, or Six Bulls, the river on which the Indian village stands, they proceeded on, without impediment, until they came within eighteen miles of Harmony. Here they swam the river, and on Saturday, about noon, they came to another bend of the river, where the water was, apparently, still higher. Being then within ten or twelve miles of home, and anxious to arrive there that evening, they left their blankets and other baggage, stripped off their coats, and plunged into the stream. After much difficulty and delay in crossing the horses, they passed through a prairie covered with water, and in less than half a mile they were compelled again to swim. They then passed

on in sight of Whitehair's old village, where, to their surprise, they had to swim a third time, and then to wade a long distance on a low prairie, in water reaching almost to the backs of their horses. They were now upon higher ground, and within seven or eight miles of home, but the sun was nearly set, and there were two rivers still to cross, besides a long low prairie, which they had reason to suppose was swimming deep through its whole extent. To attempt to proceed at that stage of the water, and especially in the night, would have been highly presumptuous. No alternative remained but to lie down on the spot where they were, without food, without fire, without covering, and dripping with water as they had just ascended from the river. They therefore gathered some old bark for their beds and their covering, and lay down, in the absence of all other kinds of refreshment, to gain a little from sleep. On the Sabbath morning they passed on, in the hope of finding a place where they might cross the first river by swimming. In this, however, they were utterly disappointed. The low grounds were inundated to so great a depth and extent that, without exposing themselves to extreme hazard, they could not reach even the nearest bank. Thus worn down by cold, hunger, and fatigue, they could look for no sort of relief to-day, but from the kind hand of an overruling Providence. Nor did they look to that source in vain. In the course of the day, a young fawn was thrown within their reach, and within an hour after they had caught and dressed it, they met a man who, like themselves, was seeking a place where he might cross the river, and who had the means of striking fire. They soon roasted the fawn, and eat it without bread or salt. On Monday they were overtaken by a company of traders, half-breeds and Indians. This company were also suffering much with hunger. Their hunters had found no game, and they had been nearly two days without food. Two of the half-breeds ventured to swim the river, and to convey a letter to our establishment. The necessary aid was promptly afforded, and to-day brother Pixley has

been enabled to surmount every impediment, and to arrive at our habitation in safety.

### CATARAUGUS MISSION.

JOURNAL FROM JUNE 28 TO JULY 17,  
1823.

#### *Sickness of one of the Scholars.*

*Saturday, June 28.*—The large boy, whom we hesitated about receiving last winter, has been very unwell some days. We have given him medicine, but he still grows worse; we have, therefore, called in a physician to day, who pronounces him seriously ill. The boy's mother is here, and desires to have him removed home, where she can attend upon him. I consented, provided he can go with safety.

*Sabbath, June 29.*—We were sorry that the sick boy was sent for on the Sabbath morning; but as he was anxious to get to his mother's before he became more ill, we suffered him to go. I accompanied him to the village, as I went down to attend meeting. More Indian attended meeting to-day than usual. The chiefs desired that I would gratify them by speaking upon the subject of Christian marriage—explaining it from the Bible—showing the duties of husbands and wives, and how they should live. As it now greatly occupied their minds, they desired to receive all the necessary instruction respecting it. They thought it a matter of much importance. There were also several persons present who were absent on Thursday, and who would be glad to have their minds strengthened on the subject. I told them I would endeavour to comply with their request. I therefore read such passages of Scripture, and made such remarks, as I thought would be profitable. After I had done speaking, the chief warrior rose and spoke an hour, repeating what I had said, that the ideas might be more strongly impressed on the minds of his brethren. Among other things, he told them that as they had resolved to take the Bible for their rule of conduct, they ought to obey every injunction as far as lay in their power.

#### *Labours of the Children out of School.*

*Monday, June 30.*—The boys have this morning finished hoeing their corn and potatoes for the second time, of which, including the garden, we have about two acres. I hired the land, not so much for what might be raised from it, as that the children might have the benefit of agricultural exercise, about which they are quite ambitious. In the morning a number of the boys may be seen, before sunrise, going to the field with their hoes. They labour about an hour, while the girls assist in preparing breakfast. Those boys who do not go to the field, attend to milking the cows, or to some other employment about the house. They occasionally attend to labour at other hours in the day, when not engaged in the school. I regret that we have not more land, as the boys, by having a person to superintend the work, might cultivate quite a farm, without much infringing on school hours. The girls also spend part of the day in the working department. They have learned to sew and knit very well, and are attending a little to spinning. In this branch they do not receive as much attention as they would, had we more female assistance.

#### *Quarterly Examination of the School.*

*Tuesday, July 1.*—The second quarterly examination of our mission-school took place to-day. About twenty ladies and gentlemen, and a number of Indians, assembled at an early hour. The exercises commenced at half-past eleven, and continued three hours. It will be unnecessary to detail the various exercises. I shall only mention, that all the children, after singing an hymn in the Seneca language, and being examined in various spelling lessons, performed several reading lessons. The boys read an account of the Prodigal Son, in the 15th chapter of Luke, and two of the most forward read the fourth chapter of Proverbs. They all answered more than thirty Scripture questions, and sang a number of new tunes. One of the chiefs addressed the white visitors, and two of the gentlemen present addressed the Indians in return. The interesting scene was then closed with prayer.

After dinner, I communicated to the Indians a letter which I had just received from brother Young, of the Seneca station, stating that brother Harris had not yet returned from New-York, and that the chiefs must not depend upon him to perform the marriage ceremony. This was a serious disappointment to them; but as the day was appointed, and invitations were sent to their friends at Buffalo and Alleghany, they thought that instead of postponing the ceremony, it would be better to employ a justice of the peace, in case the minister should not arrive in season. Esquire Beardsley of Eden, who is ardently engaged in the missionary cause, kindly offered his services on the occasion. The children then left us, to be absent one week.

*Visit to the Indian Village.*

*Saturday, July 5*—It being ten miles to the Indian village by the wagon-road, we thought it best to go the day preceding the marriage. We started early, and arrived in season to visit several families, all of whom appeared gratified with such a mark of attention. We called on one who had formerly shown much opposition, but who now appears more friendly. To manifest his good will, he immediately presented us with a plate of excellent honey, desiring us to partake of it. We had been previously invited to spend the night at John White's, where we put up, much pleased with our day's work. The chief warrior was there. He desired to open his mind to me upon a certain subject. He said that a number of years ago he was much addicted to hard drinking, but being convinced of the evil of it, he made a solemn resolution never more to taste any thing stronger than cider. As some of his brethren had procured wine for the marriage, he desired to know whether he might not be excused from tasting it, while the others partook of it, as he wished still to observe his promise. On receiving an affirmative answer, his mind appeared to be relieved of a burden. I could not but admire the tenderness of conscience and the rectitude of intention manifested by this aged and venerable chief. I had told the other chiefs, when they mentioned the idea of getting wine,

that it was unnecessary, and would increase the expense. They replied that they intended to invite some of their particular friends among the whites, and wished to make such preparations as were common on such occasions.

*The Marriage Celebration.*

The people began to collect yesterday by 9 o'clock. As no house was sufficiently large, a bower was erected on a handsome green, where, in the presence of more than three hundred people, the ceremony was performed. The exercises commenced at 11 o'clock, by reading the 5th chapter of Ephesians. A prayer was then offered by Esquire Beardsley, after which *nine couple*, headed by the venerable chief warrior, rose to take upon themselves, in this public manner, the marriage vow, agreeably to the laws of God and of the land in which we live. After the ceremony was performed, and a hymn sung, an address was made, followed by a prayer. The Easter Anthem, and some other tunes prepared for the occasion, were performed by the children of the mission school. After the guests had plentifully partaken of cake, &c. prepared alone by the Indians, two interesting speeches were delivered by Captain Pollard, a chief from Buffalo, and the chief warrior of this village. The scene closed by singing the hymn beginning with this line—

“The day is past and gone.”

The novelty of the occasion attracted the attention of many whites. More than a hundred of them were present. Among the Indians were chiefs from Buffalo and Alleghany, and most of the pagan chiefs of Cataaugus, who had been invited to attend. It was truly pleasant to see so many of both parties mingling together in a social, friendly manner. I have never spent the 4th of July more agreeably, nor seen its exercises more interesting. The day was very fine, and good order and regularity was observed by all.

*Anxiety of the Children to return to School.*

*Sabbath, July 6*.—The weather being very warm, the Indians thought best to have the meeting under the bower. A goodly number of people, and all very



attentive. The children of the school were present. This is the first Sabbath they have spent at the Indian village since the school commenced. After meeting, both parents and children expressed a wish that the latter might return to school before Wednesday, the day previously appointed for the purpose.

*Indisposition of the Missionary.*

*Sabbath, July 13.*—On account of ill health, I was unable to go to the village to-day. My health has been quite feeble for some time. During the past week I have been able to keep about but a small part of the time. The Lord prepare me for every dispensation of his holy Providence. We are again surrounded by our Indian children. They returned last Tuesday. How interesting to have them with us; how pleasant to impart instruction to their young and sprightly minds; and how animating the idea, that these Red Children, who, but for the kind hand of benevolence, would still have been sitting in sloth and ignorance, growing up in error, and ripening for misery, are now training up in habits of industry and usefulness; storing their minds with useful knowledge; and may we not hope growing up in the fear of the Lord, ere long to become partakers of the promises of the Gospel of Christ! "Our God can perfect praise, even from the mouths of babes."

*Visit from Alleghany Chiefs.*

*Tuesday, July 15.*—We were much gratified by the arrival of the Alleghany chiefs, who were reported to have been murdered. They called at the school. Two of them addressed the children with much animation.

*Wednesday, July 16.*—An unpleasant circumstance took place a day or two since. The boy that went home sick, on getting better fell into bad company, and was guilty of very bad conduct. His father, however, brought him back, after having been absent more than two weeks. He appeared sullen, and very unlike the boy he had been while a scholar. He took the first opportunity after his father left him to slip out and escape. I have since heard that he had promised his companions in sin that if he was brought

back he would not stay at school, but return to them. I told the chiefs that I thought it best that his clothes should be brought back, and that he should not return till he should manifest suitable contrition for his conduct. The chiefs appeared satisfied with this course.

*Visit from the Cataraugus Chiefs.*

*Thursday, July 17.*—As the chiefs were not present at the beginning of this quarter as formerly, to give their children good advice, and impress on their minds the importance of behaving well, they thought proper to come up in a body yesterday for that purpose. Their addresses to their children were excellent. The conduct of the chiefs has a fine effect on the minds of the children, in disposing them to obey the rules of the school and the family, and serves very much to encourage us in our labours.

BOARDS OF AGENCY.

REPORT OF THE BOARD OF AGENCY IN LOUISVILLE, KENTUCKY.

*Louisville, Ken. June 26, 1823.*

Dear Sir—I have the pleasure to inform you that the second annual meeting of the Board of Agency of the United Foreign Missionary Society was held in this town on Wednesday, the 4th inst. By an order of the Board, I am directed to transcribe and forward to you the following letter.

Our late and much lamented pastor was taken sick soon after the letter was drafted, and as it has since pleased the great Head of the Church to call him off from his labours, it becomes my official duty to forward it to you—a duty which he would have performed with the greatest pleasure, had he not been prevented by the Holy and Wise providence of God:—

*"Louisville, June 26, 1823.*

"Respected and Dear Sir—I have much satisfaction in reporting to you the following proceedings, which have taken place in consequence of the communication received from you, bearing date April 2, 1822, and informing us of the nomination of a Board of Agency at this place, by the Directors of the United Foreign Missionary Society.

"Immediately on the reception of your communication, I felt myself authorized to address a circular to each of the persons nominated, requesting their attendance at this place on the 5th inst. for the purpose of organizing the Board. At the time appointed a meeting was held. Present, Rev. James Blythe, D. D., Rev. Thomas Cleland, Rev. Nathan H. Hall, Rev. Daniel Smith, Mr. Jacob Reinhard, Mr. Daniel Wurtz, and Dr. John P. Harrison.

"The meeting, after being organized by the appointment of a chairman and clerk, was opened with prayer. The Board then proceeded to the appointment of additional members, and to the election of officers for the year ensuing. A full list of the officers and members of the Board is as follows, viz:—

Rev. James Blythe, D. D., Lexington, *President*

\*Rev. John Todd, Charlestown, *Vice-President*.

Rev. Daniel Smith, Louisville, *Secretary*, (since removed by death.)

Dr. John P. Harrison, Louisville, *Treasurer*.

Rev. Eli Smith, Frankfort.

Rev. Thomas Cleland, Harrodsburgh.

Rev. Nathan H. Hall, Lexington.

Rev. James C. Barnes, Lancaster.

Rev. John T. Edgar, Maysville.

\*Rev. John F. Crow, Shelby county.

\*Rev. Joseph B. Lapsley, Bowling-Green.

\*Rev. Ralph Cushman, Hopkinsville.

\*Rev. James H. Birch, Flemingsborough.

\*Rev. Robert Bishop, Lexington.

\*Rev. John M'Farland, Paris.

\*Rev. Robert M. Cunningham, Lexington.

\*Rev. Robert Stuart, Walnut Hills.

\*Mr. Wm. R. Haines, Bardstown.

Mr. Daniel Wurtz, Louisville.

Mr. Charles B. King, do. (removed by death.)

Mr. Jacob Reinhard, do.

Mr. George B. Larned, do.

"On motion, resolved, that a meeting of this Board be holden at Louisville on the Monday following the third Wednesday of October next. (at which time the Synod of Kentucky meet in

this place,) and that thereafter their annual meetings be holden on the first Wednesday in June.

"On motion, resolved, that a Prudential Committee be appointed, consisting of six members, any four of whom shall be a quorum, whose duty it shall be to attend to the concerns and interests of this Board, and of the Parent Society, in the intervals of the annual meetings, and to make a full report of their proceedings to the Board, at each annual meeting, and to the Parent Society in the month of February of each year.

"Rev. John Todd, Rev. Daniel Smith, Mr. Jacob Reinhard, Mr. Daniel Wurtz, Mr. Charles B. King, and Dr. John P. Harrison, were appointed members of the Prudential Committee.

"The Board then proceeded to appoint agents at Lexington, Bardstown, Maysville, Harrodsburgh, Frankfort, Paris, and Hopkinsville, to receive and forward provisions, clothing, &c. to the general depository at Louisville, or (if more convenient) directly to the missionary stations of the society, and to report the amount of their collections to the Prudential Committee at least three weeks previous to each annual meeting of the Board.

"The Board being then, as it was conceived, fully organized, adjourned, after a Divine blessing had been again implored on this institution, and on the Parent Society.

"It was the request of the members of the Board that I should ask the favour of the directors of the society to forward to us,

"1st. Any remarks that they may think proper to make respecting our organization and proceedings.

"2d. Any advice or directions that they may think necessary respecting our future measures.

"3d. Copies of all the printed documents of the society.

"4th. Any information that may be useful to us, respecting the state, organization, designs, and wants of the missions of the society.

"5th. A particular account of what-

\* Those thus marked, are additional members appointed by the Board.

ever arrangements may have been made heretofore for forwarding supplies to the missions; what are the routs, and who are responsible and trusty agents to the westward and southward of this place. The property of the society is often afloat on these rivers, without any sufficient prospect, as far as we know, of its reaching its destination.

"I am, dear sir, with much respect,  
yours, &c. DANIEL SMITH, Sec'y.

*"Board of Agency for the Synod of Kentucky."*

At the late meeting of the Board, the following additional members were elected:—

Rev. Daniel E. Banks, Louisville.

Mr. Wm. S. Vernon.

Dr. B. H. Hall.

Mr. Thomas Jones.

Mr. Samuel K. Sneed.

The officers for the ensuing year are,

Rev. James Blythe, D. D. *President.*

Rev. John Todd, *Vice-President.*

Mr. Samuel K. Sneed, *Cor. Sec.*

Mr. W. S. Vernon, *Rec. Sec.*

Dr. J. P. Harrison, *Treasurer.*

The following gentlemen compose the Prudential Committee:—

Mr. Daniel Wurtz.

Mr. Jacob Reinhard.

Mr. Thomas Jones.

Dr. J. P. Harrison.

Dr. B. H. Hall.

Mr. Wm. S. Vernon.

Mr. Samuel K. Sneed.

The Board is to hold its next annual meeting in this place on the first Wednesday of June, 1824. and a special meeting will be holden at Lexington in October next, during the session of the Synod at that place.

The Prudential Committee are directed to meet on the first Monday of each month, to attend to the duties prescribed by the Board. The Prudential Committee are directed to publish, quarterly, a list of the missionary articles they shall receive.

I am directed to open a correspondence with the missionary stations of the society, west of the mountains, for the purpose of ascertaining their wants and prospects, and also to correspond with the agents of the Board.

I am, sir, with much respect yours,

SAMUEL K. SNEED,

*{ Corresponding Secretary of the Board of Agency of the United Foreign Missionary Society for the Synod of Kentucky.*

## Foreign Intelligence.

### CHURCH MISSIONARY SOCIETY.

#### DISTRESSING INTELLIGENCE FROM SIERRA LEONE.

[From the London Missionary Register.]

A heavy affliction has befallen the Colony of Sierra Leone in a fatal Fever which has carried off many of the Europeans. The Society, in the loss of its Missionaries and friends, has very severely suffered. Never did the Committee receive such an accumulation of heavy tidings, as came, this last month, in quick succession, in the course of a few days. Not only have both the Chaplains of the Colony been removed from their labours, but three of the Labourers in immediate connexion with the Society have departed this life: two of these three, Mr. James Bunyer and the Rev. W. H. Schemel, had but just entered on their work. The report of the other death which we have

the pain to record—that of the Rev. W. Johnson—will be heard with that deep regret which accompanies the departure of well known and long-tried friends.

All these Christian Labourers have left Widows. Mrs. Johnson, in England, was anxiously waiting the arrival of her husband, whose chief object in his visit to this country was once more to see her in this world. Mrs. Flood arrived in the vessel in which her husband died. Mrs. Palmer, Mrs. Schemel, and Mrs. Bunyer, are, at present, in Africa.

This distressing intelligence is not, however, without some alleviation. The Mission, which has been thus afflicted, is still greatly blessed of God: its converts con-

tinue to multiply in number, and to grow in grace; and one and another of them is added, with the best-grounded hope of usefulness, to the body of Native Teachers. It is obvious, that it is on this class of labourers, under the blessing of God, that the extension of Christianity in Africa must chiefly depend. The destructive influence of the tropical climates of this continent on the health and lives of Europeans, renders the preparation and increase of competent Native Instructors a point of first importance with the Societies which are aiming to benefit Africa. The Committee cannot, therefore, but feel thankful, in the midst of the trials of the Mission, that these labourers continue to multiply.

But the work which has been begun, and has received such a blessing from God, must be maintained. The Committee feel this dispensation of Providence a loud call on them to mature, as speedily as possible, the system of Missionary preparation which they have in hand, that well-instructed labourers may be ready to take the field: and they cannot but hope that the Members of the Society will feel it their duty to assist this object, both by their liberal contributions and their earnest prayers.

The Committee have thought it right, on this solemn occasion, to put on record their feelings, which they have done in the following Minute and Resolution:—

“At a Meeting of the Committee of the Church Missionary Society, held on Monday the 14th of July, 1823, the Secretary stated that he had very afflicting intelligence to report from Sierra Leone, not less than Five persons connected with the Society having been removed from their labours between the 20th of April and the 8th of May, among whom was their excellent friend, the Rev. W. Johnson. On *Sunday*, April the 20th, Mr. James Bunyer, Schoolmaster in Freetown, died about one o'clock in the morning, after a short illness, and was buried the same evening—*Friday*, the 25th, the Rev. W. H. Schmel died, after several weeks decline—*Saturday*, the 26th, the remains of Mr. Schmel were committed to the grave: on the same day, the Rev. W. Johnson sailed for England, apparently in perfect health—*Tuesday*, the 29th, Mr. Johnson was taken ill—*Saturday*, May the 31d, the Rev. S. Flood, First Colonial Chaplain, sailed for England, somewhat indisposed at the time; and on the same day the

Rev. W. Johnson died at sea—*Sunday*, the 4th, the Rev. H. Palmer, Second Colonial Chaplain, preached in the morning at Freetown, and administered the Lord's Supper; but was taken ill in the afternoon, and was carried up to Regent's Town—*Tuesday*, the 6th, the Rev. S. Flood died at sea—*Wednesday*, the 8th, the Rev. H. Palmer died at Regent's Town.

“Resolved, that, while the Committee record with grief and regret the death of these valuable friends and labourers of the Society, and sympathize with their afflicted widows and relatives in their bereavements, they desire to bow with submission to the Divine Will; and to urge on all the Members of the Society the duty of special prayer to Almighty God, that He would sanctify to all concerned this trying Dispensation of His Providence—would take the African Missionaries and Converts under His gracious protection—and would render efficient, by the influence of the Holy Spirit, the endeavours of the Society to supply faithful Labourers in the Mission, and especially to prepare Native Teachers who may be the means in His hand of perpetuating and extending in Africa the saving knowledge of Christ.”

This distressing intelligence soon became known to many of the Society's friends. One of them, in connexion with a principal County Association, among the chief members of which Mr. Johnson was well known, expresses to the Secretary sentiments on his death, which will be felt wherever his character and labours are duly appreciated:—

“How deeply are we all affected at the account of Mr. Johnson's death! Such another loss could scarcely have been laid upon us. I feel for his poor children in Africa, for you, and for our common hope.

“Still how very much remains to comfort us! Mr. Johnson's work has evidently the stamp of God upon it. It is so firmly established, that no human opposition can overthrow it. He has been enabled to raise up many who will enter into his labours. But, above all, the spirit of prayer will be so deeply and increasingly excited, both for his Congregation and the Mission, that we cannot doubt, but that He, who has thus cast us down, will work even a greater blessing by the death of Mr. Johnson, than his life would have been to us. May we be enabled to exercise Faith in His Mercy!

“In our city, where he was known, his death will be greatly deplored. We shall have, this evening, a Special Meeting, in which one object will be to seek a double blessing on the work of Missions; and I trust that we shall all feel, in consequence of this bereavement, both encouraged to come with more boldness to the Throne of Grace, and stimulated in our own exertions.”

We trust that these feelings will be very widely awakened by the sad events which we have recorded.

*Sickness and Deaths of Labourers.*

Besides the five labourers whose deaths we have mentioned, the following persons connected with the society fell sick, some of them dangerously; but, at the latest dates in May they were recovered, or in a convalescent state—

“Rev. J. G. Wilhelm, Rev. C. W. Beckauer, Mr. Taylor, Mr and Mrs Davey, William Tamba, David Noah, Mrs. Palmer, Mrs. Düring, and Mrs. Beckley.”

Several children belonging to the Society had been carried off—the infant daughter of Mr. and Mrs. Norman, at Regent, on the 16th of March; and the son of Mr. and Mrs. Düring, at Gloucester, between two and three years of age, on the 3d of April.

Some extracts from the letters of the society's friends will show the progress of sickness in the colony:

Mr. Nyländer writes on the 18th of April—

“Many Europeans and Africans have suffered much by sickness, through this Dry Season, and several have been buried, which is not very common at this time of the year. None of us Missionaries can complain of any serious illness, though some have suffered.”

On the 21st Mr. Düring says—

“The season is very sickly. Most of our friends have been visited with sickness; and when I look forward to the full setting-in of the rains, I almost tremble: but I pray that our God may preserve us, and that my fears may be groundless.”

But the malignant fever which soon became so fatal was now beginning its ravages. Mr. Flood wrote on the 24th—

“Seven or eight Europeans have gone off in the last ten days; and among them was an excellent man, a Missionary of the Wesleyan Society, the Rev. George Lane.

“Pray, my Dear Friends, that neither our strength nor our faith may fail.”

On the 13th of May Mr. Nyländer writes—

“I can assure you that I have not seen a season like this since I have been in the Colony. I saw a note from a workman in the King's Carpenter's Shop, wherein he said, ‘There is nothing but making of Coffins going on in our shop—three and four in a day!’

“This dreadful Fever and the Black Vomit, generally terminating the lives of those whom

it attacks in thirty-six hours—what manner of men ought we to be!—seems to be confined principally to the Europeans and to the inhabitants of Freetown. I have not heard of one Liberated African having died of the disorder.”

*Mr. James Bunyer.*

Mr. Bunyer was the first person connected with the society who was removed from his labours; having survived little more than two months from his arrival. Mr. Düring, in a letter of April 21, says of him—

“I saw him last on Tuesday the 15th; when he was in a very happy state of mind. With tears rolling down his cheeks, he said, ‘I know that the Lord has loved me; but this grieves me, that I have such coldness of heart toward Him.’ On Saturday, the 19th, he was thought to be out of danger: he called all present to join him in prayer, which he himself offered up in the most affecting language: in the attempt, however, to sing ‘Praise God from whom all blessings flow,’ which he had given out, his strength failed him. He was shortly after seized with convulsions, which bereaved him of his faculties; and on Sunday morning, about one o'clock, he fell asleep in Christ.

“He was a very consistent young man; and would have, no doubt, proved very useful.”

How zealously this worthy servant of Christ was entering, in conjunction with Mr. Vaughan, on his labours, will appear from a letter written by him to the secretary, dated the 14th of March, but little more than a month before his death—

“On our arrival at Freetown, after a very favourable passage of twenty-nine days, Messrs. Johnson, Flood, and our other Missionary Friends came out to meet us. We all breakfasted at Mr. Flood's, where the number of Missionary Labourers assembled was twenty-nine.

“At Kiskey we met with a very kind reception. The arrival of so many fellow-labourers filled the hearts of our Brethren with joy and gratitude.

“I have visited Charlotte, Gloucester, and Regent. Those Stations truly answer the description which I had read of them in the Missionary Register when in England. No lovers of religion, or of civilization, can view those stations without astonishment. The work of God goes on, also, visibly at Waterloo. I accompanied several of our friends thither, for the purpose of laying the foundation-stone of a church, and forming a Branch Association. All who were present, heartily thanked God and took courage, assured that He was fast ripening his purposes of grace toward Africa.

“I commenced my labours in Freetown School, three weeks after my arrival.

"Br. Vaughan and I, with Mr. Fox, conduct the Boys' School; and Mrs. Vaughan, Mrs. Bunyer, and Mrs. Fox, that for Girls. The united labours, now exercised there, will, we trust, have God's blessing upon them, and our weakness be made perfect by almighty strength. We hope to retain your confidence, and with faithfulness to discharge the trust committed to our care. Br. Vaughan and I alternately attend the Adult School, which is held every day from 4 to 6 o'clock, Saturdays and Sundays excepted; Mr. Fox attends when opportunity offers.

"It pleases God still to continue the blessing of health to me and my wife. Several of our friends have fallen a prey to fever since our arrival, but the Lord still holds us up. May we work while it is called to-day, while life and health last; and not in our own strength, but more simply in dependance on the power and teaching of the Holy Spirit."

*Rev. W. H. Schemel.*

Mr. Schemel, who went out with Mr. Bunyer, in a few days followed his fellow-labourer to the grave. Two medical gentlemen of the colony advised his removal to some other climate. Their testimonial, dated the 20th of March, is highly honourable to his memory—

"We recommend Mr. Schemel's return by an early ship; and, as his attachment to the cause in which he is engaged is such that he will only resign it with his life, we would suggest that the climate of the Mediterranean, India, or New Holland, is best calculated for him. We can promise no recovery, and only a deceptive amelioration, while he remains here; as the sudden transitions from heat to cold, and other local circumstances, are directly the reverse of being favourable to him."

Mr. Schemel's return was, in consequence, determined on; but, before he could embark, a fatal seizure took place. On Saturday, April the 19th, he was attacked by apoplexy, and was, by repeated attacks, soon brought to the grave. An extract from his journal will show both the diligence with which he prepared for his labours while on his way to Africa, and the guard which he had on his own spirit—

"I commenced a regular course of study. In the morning, I translate a chapter of the Epistle to the Ephesians from the Greek; and have begun, with the assistance of the best German critics, to write a brief explanation of the Epistle. In the afternoon, I either write Sermons or translate the Psalms out of the Hebrew. These employments afford me many pleasures; and I often think—'How delightful will it be to be able to instruct one of those

African youths, who will be entrusted to my care, in these Sacred Languages and in the elements of Christian Theology!'"

Of his last moments, a friend writes—

"The fever, which terminated his valuable life, was attended with delirium; but, during his lucid intervals, he always expressed his sure hope, through Christ, of life everlasting."

*Rev. W. Johnson.*

The motives of Mr. Johnson's visit home, will be seen in the following extract of a letter from him to the secretary, dated November 22, 1822—

"I believe now, that my dear wife is still alive; and I need not say that I feel very anxious to see her once more. Would you, therefore, be so kind as to solicit the Committee on my behalf, to give me leave to return next April or May to England? I should also feel more comfortable in my present situation, if my affairs respecting my relatives in Hanover, since the death of my mother, were settled: I have a brother, sixteen years of age, unprovided for; and unless I endeavour to do something for him, he will be exposed to the world without a guide or a single friend.

"I should wish to be back again in September or October; as I would not be absent any part of the Dry Season.

"My present labours are so various, that I think a visit would do me a great deal of good. It would especially refresh my spirits, which are very low; yet I am so wonderfully supported, that, at times, I am lost in admiration how I get through all so well. Oh, *what shall I render unto the Lord for all his benefits towards me!*"

The committee most readily acceding to Mr. Johnson's wish, he embarked, as before stated, on Saturday, the 26th of April. He had in charge Mr. Düring's daughter. A young native woman, one of Mr. Johnson's communicants, accompanied them to take care of the child. This was mercifully ordered; as in the afflicting and final scene which soon followed, this native Christian administered to his comfort, and received his dying words and testimony.

On Tuesday the 29th, the third day after they sailed, his sickness began. On Wednesday the fever increased, and he thought his end was near. On Thursday a blister was put on his chest to relieve his pains; but he continued to grow worse. On Friday he could not turn in bed: hiccough came on; and he said to his mourning convert, "I think I cannot

live." He suffered much under the black vomit.

On Saturday, May the 3d, the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious assistant; and for his friend Mr. Düring, and endeavour to tell them what he had to say before he died. He expressed his earnest wish to see his wife; and encouraged his attendant, bidding her not to fear, and giving her directions how to proceed on her arrival in London. He then desired her to read to him the twenty-third Psalm: when she had read it, he said, "I am going to die. Pray for me." He charged her to take good care of Mr. Düring's little girl, and to desire the society to send a good minister to Regent's Town as quickly as possible, or the people would be left in darkness; but added, "If I am not able to go back, you must tell David Noah to do his duty: for if Noah say, 'Because massa dead I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." His last intelligible words were—"I cannot live! God calls me, and I shall go to Him this night!"

Thus died this eminent instrument of the divine goodness to many hundreds of the once most degraded and wretched sons and daughters of Africa! His last thoughts were given, as we see, to his beloved charge at Regent's Town. He had addressed a letter to them after his embarkation. The effect of this letter and the state of the people will be seen from an extract of a communication from Mr. Norman, dated on the 2d of May, addressed to Mr. Johnson, and sent after him to England—

"The people behave well, and attend the means of grace as usual.

"Some had prophesied, that as soon as you left us, the people would not be kept in order; but I rejoice in being certain, that it is those principles of our holy religion, which you have endeavoured to inculcate, that keeps them orderly and quiet: yes; it is that *grace of God which bringeth salvation*, and which teaches your beloved people to *deny ungodliness and worldly lusts*, and enables them to *live soberly, righteously, and godly in this wicked world*.

"I read part of your letter on Saturday evening; and, in particular, that part which related to the children. Your people were much affected: and I am happy to add, that

your exhortation was not lost upon them; for we had, on the Monday after, a large increase in both Schools.

"May the Lord be with you, to bless and preserve you! may He make you instrumental in stirring up the people of England to come to the help of the Lord! May He return you, in due time, in answer to the prayers of your people, filled with the blessings of the Gospel of Christ; and then give you many more seals to your Ministry, and many more souls to your hire."

It may be easily conceived what poignant feelings of sorrow the death of Mr. Johnson will awaken in the breasts of the whole population of Regent's Town; and especially of the hundreds of sincere Christians, to whom he has been made the instrument of conveying spiritual freedom and inestimable blessings. This people has a peculiar claim on the affectionate sympathy and earnest prayers of all who wish well to the cause of Christ among the Heathen, and especially in Africa. May the Great Head of the church preserve them in the truth, and in godly simplicity and mutual love—keep them from the wiles of the enemy—and provide them with a minister who shall win their hearts and establish them in the faith, by following the affectionate and scriptural course of their now glorified pastor!

*Rev. Henry Palmer.*

In recommending Mr. Palmer to government for the second chaplaincy of the colony, the committee hoped that the experience which he had had of various climates, during an active service of some years in the army, would have prepared him successfully to encounter that of Sierra Leone: and in this they would probably not have been disappointed; but the fatal fever which broke out, and which seems to have had no affinity with the usual fever of the climate, cut short a life which promised to be most valuable to the colony—Mr. Palmer being taken off in less than two months after his landing on the 20th of March. His afflicted widow writes—

"He died, trusting in that *blood which cleanseth from all sin*. Oh, how has he laboured for his Lord since he came to this land of darkness! and now he has entered into rest.

At Regent's Town, where he died—that blessed, highly blessed place—he is buried.

In the true spirit of Missionaries, neither the dying Christian nor his mourning wife repented of going to Africa.

Some extracts of a letter, written by Mr. Palmer a few days after his landing, will be read with peculiar interest—

"I was sorry to find, on our arrival, that the Governor had not returned from Cape Coast. Mr. Flood received us with the utmost hospitality. He has determined to return to England, previous to the rains; I trust that renewed health, vouchsafed to him and Mrs. Flood, will enable them to return to this sphere of labour. On Sunday last I read Prayers for Mr. Flood, and addressed a Black Congregation in the evening, at the Camp: Mrs. Palmer and I were highly pleased with their attention."

On the 31st of March, he writes—

"On Tuesday, the 25th, I attended the quarterly meeting of your Missionaries and Schoolmasters at Gloucester. I was much pleased with the position of the town, and was more gratified than I can now express. The becoming demeanor and laudable occupations of the inhabitants were visible on every side. As I stood alone, and surveyed Gloucester, although my mind had been much harassed by reflection on the peculiar difficulties of a Missionary, I could not but regard the work before me as one that was truly worthy of your undertaking, and of the most noble effort of men.

"So far as I have already seen, I have been highly gratified. I am sure that the most prejudiced, however they might deny the expediency and sufficiency of those principles upon which you have acted to produce such effects, could not but allow, that a great civil and moral revolution has been wrought in the inhabitants of Sierra Leone.

"I will not say much about health. We trust, that whatever portion is granted to us, with it will be given grace sufficient for the day. What mountains of difficulty rise before our natural vision! But, if Hannibal, who swore eternal war against Rome, smoothed a passage through the Alps, how much more may the Christian, on his triumphant march, with a holy unction from above, level all impediments! The rainy season may close our short career. But we commit all to infinite love and infinite wisdom!"

Mr. Norman, on the 2d of May, writes, in reference to Mr. and Mrs. Palmer—

"Mrs. Palmer continues with us at present. She is quite well, and in excellent spirits: we find her a most agreeable friend. Mr. Palmer is generally in Freetown, as Mr. Flood is getting ready for his voyage. Mr. Palmer is going to have an afternoon Service in the Girl's School in Freetown, chiefly for the coloured people. I am happy to say that his conduct and conversation are just such as you would desire; and I do hope that God will spare him,

and make him an instrument of much good."

But how soon was the prospect changed! Mr. Düring writes, on the 14th of May, in relation to Mr. Palmer—

"The black vomit came on the night previous to his death. He came into the mountains in the evening of Sunday the 4th instant, and with the greatest difficulty had reached Regent during the time of the Evening Service; but though I was there keeping Service, I did not see him, as he had gone to bed quite exhausted.

"We expected much from Mr. Palmer: but so it must be, that when we look more to the means than to the Lord, we must be disappointed."

*Rev. Samuel Flood.*

It was thought advisable that Mr. and Mrs. Flood, after a residence of more than three years in the colony, should return home for a few months, particularly as Mrs. Flood's health was in a very precarious state. Mr. Flood accordingly obtained leave of absence; and they embarked on Saturday, the 3d of May.

Mr. Flood was indisposed at the time of his embarking. He had been attacked with fever on the preceding day, but it was hoped that the sea air would restore him. This hope was, however, not to be realized. The time of his departure was at hand. We shall copy Mrs. Flood's account of the closing scene—

"As soon as we got on board, my husband was obliged to go to bed. The next day, Sunday, I thought him somewhat better, though the fever was not abated. He did not complain of any pain, nor do I think that he apprehended any danger till Monday morning, when I heard him giving directions to a young man whom we brought with us, respecting some things which he wished him to attend to in case of his death. I immediately said to him, 'I am afraid you apprehend some danger,' and expressed my hope that he would tell me what he thought of himself. He said, 'It is impossible to say how the fever may terminate; but I think this sickness is unto death,' and added, that I must prepare for the worst and hope for the best. He endeavoured to console me with many precious promises, and said, 'I am assured that the Lord will not forsake you,' reminding me of His goodness to us during the last three years. He said, 'I know if the Lord is about to take me, it will be for my good and His own glory. Forget not to pray for me: perhaps the Lord may hear prayer, and add a few years to my life.'

"On Tuesday morning, between one and two o'clock, he was seized with hiccough, which is a presage of death. I requested,



therefore, to be taken to him, as I was anxious to know the state of his mind in the prospect of his departure. I asked him how he felt himself: he said, 'I know I am going.' I then asked, 'Are you happy?' he answered, 'At times my sins, both of omission and commission, distress me; but, I trust, that, through the merits of my Saviour, all will be well.' Seeing me much affected, he desired me not to weep, and said that the Lord would be my Husband, and that we should be separated but for a short time. He then took my hands between his own, (which were as cold as death,) and prayed most affectionately and fervently that the Lord would support me, and be with me in all my trials. His faith appeared strong in the promises, particularly those which are applicable to the widow. After praying that the Lord would be with him, and conduct him safely through the dark valley of the shadow of death, he took a final leave of me.

"For several hours after, he was somewhat delirious. All that he said referred to the people among whom he had laboured, and was expressive of earnest desires for their salvation.

"He died about half-past six on Tuesday morning, the 6th of May, three days after we went on board."

We subjoin some extracts from Mr. Flood's letters, which display his views and feelings with reference to his sacred office. In May, 1822, he wrote—

"So much devolves upon me, that, at times, I feel discouraged, and were it not for the goodness of Jehovah, who has again and again lifted up the hands that hung down, and strengthened the feeble knees, I must have fainted; but, blessed be his holy name! He hath hitherto helped me; and on him He hath caused me to put my trust for future aid.

"Freetown is so rapidly increasing, in extent and population, that it would now supply more than sufficient employment for four missionaries and two chaplains.

"Oh pray for me! pray that more wisdom and more grace may be given me, to make full proof of my ministry, to be truly useful in my day and generation, and to choose rather to suffer with the people of God than to enjoy the pleasures of sin for a season."

In the prospect of his return, he writes on the 13th of March last—

"I can truly say, that no inducement would draw us from this place if we supposed that we should therein be acting contrary to the will of our Heavenly Father. He has caused His goodness so to abound toward us, that it would be the height of ingratitude in us to do any thing, or to act in any way concerning ourselves, that would displease Him. We do love Him, we trust, and therefore we study conformity to His will. Permit us, then, to solicit, at this time, a special interest in your prayers."

On the 2d of April he adds—

"Our long-expected coadjutor has now safely arrived. On the 21st ult. I had the pleasure of meeting both Mr. and Mrs. Palmer, on board the Owen Glendower, quite well. They accompanied me on shore, and remained at our house till the evening of the 28th, when they went into the house prepared for their reception. They seem quite pleased with the place, and are very desirous of being useful. I trust that they will both be prepared to be abundantly so, and to see the pleasure of the Lord prospering in their hands. I feel thankful, I trust, to Almighty God for having, in His good Providence, directed hither persons so truly devoted to His service, and so adequate to the situation which He has called them to fill. We hope that their bodies will be prepared to meet every shock of the climate, and that their minds will be kept, through the influences of the Blessed Spirit, stayed upon God."

No narrative, perhaps, ever more loudly proclaimed "In the midst of life we are in death!" The colony has thus been deprived of both its chaplains, and the Mission of two promising labourers and of one of its most tried and devoted friends. Who may yet survive, and what may be the condition of the survivors, we must wait, in patience and submission, to hear. We heartily concur, in the mean while, in the sentiments of the many friends who have expressed their affectionate sympathy with the society and its sufferers. We shall quote one of these communications, which has just reached us—

"My heart is bowed down by the heavy intelligence from Sierra Leone. May the Lord sustain your faith, and give you courage to go forward! May multitudes press forward to fill up our thinned ranks! I weep not for the dead, but for the living. May the Great Shepherd look mercifully on them and on you!"

*Faith and courage of the survivors.*

It is highly encouraging to find that *He, who knoweth whereof we are made, and remembereth that we are but dust*, mercifully answers such desires as those which we have just quoted, and inspires His servants with faith and courage needful for their day. Mr. Nyländer, after stating the sickness and deaths which had occurred, and in the noble spirit of a Christian warrior, whose heroism is mainly seen in *enduring a great fight of afflictions*—

"Let this be enough of our distress and trouble.

"Blessed be the name of the Lord! who has hitherto dealt in mercy with us. Mr. and Mrs. Vaughan are well, very useful, and much respected. May the Lord preserve them!

"I was asked if I should not like to go to Europe at this time of distress. Africa is my station, and I shall not move an inch to escape death. There cannot be a more honourable death than that of the late Rev. Mr. Palmer. Had he died in the battle of Waterloo, when he fought there, he would have died as a brave soldier, in the service of his king and country, and his death would have been counted honourable; but here he died in the battle which he had begun to fight in the service of the King of all kings and Lord of all lords, and nothing less than a crown of eternal glory, which fadeth not away, is his reward.

"Let none of our friends be discouraged at the distressing news which I am obliged to tell you. As long as the Lord Jehovah reigns, send missionaries, send chaplains—men sincerely devoted to the service of God. They must have nothing in view in Africa but the glory of God and the salvation of souls purchased with Jesus's blood; and then all will be well.

"May the Lord *teach us to number our days*, and enable us *to apply our hearts unto wisdom!* and may He give you grace not to be weary in sending out labourers into the vacancies of Africa. Continue to pray for us."

One of the Widows writes—

"He, who cannot err, whose love to His people never can fail, has seen fit to take my beloved husband to Himself. And can I reply against God? I cannot—I will not. It is well—the hour was come, and His name was glorified. Oh may I still glorify my God! convinced that this is one of those ALL things that shall work together for good. God is a very present help in trouble. Such have I

found Him; and, as His promises are sure, such shall I find Him."

In a subsequent letter, this Christian woman adds—

"It is a trying time. Happy are they who know the Lord—who are depending simply for acceptance on the blood of Jesus. As long as His word is sure, they are safe.

"Much as I have suffered here, I would joyfully remain, could I see it to be right to do so. The schools are most interesting; they were my husband's delight.

"When we reflect on the sufferings of our Great Head, how light is our affliction! And, after all, though this may truly be styled the Land of Death, it is a Land of Blessedness. In many places the pure gospel of Christ is preached.

"Oh, if you could see the villages here, you would indeed bless the God that worketh wonders. The morning we rode to Regent we were quite overcome. The romantic little Gloucester delighted us, but the happy, happy Regent led us to the foot of the Cross! We could only say to each other, 'What hath GOD wrought!' It is, indeed, a highly-favoured spot. Some happy moments have I spent there, and my 'flesh' would say unhappy moments too: but no! the will of God must not cause me unhappiness!

"Offer my christian love to the missionary indeed, Mr. Johnson"

Mr. Daring, in reference to the loss of lives, writes on the 14th of May—

"The seventh chapter of Judges is very applicable to the present state of this mission, and has much engaged my mind. In Freetown the mortality is still great. The deaths are by the Yellow Fever; but it is pretty well ascertained that it is not infectious. We have been *troubled on every side, yet not distressed—perplexed, but not in despair.*"

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## Miscellany.

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### UNITED FOREIGN MISSIONARY SOCIETY.

The Managers of the United Foreign Missionary Society are in want of a minister of the gospel to take the charge of their Missionary Church and congregation at Tuscarora. The charge of the Tuscarora school will also devolve on the minister.

They are also in want of a teacher: a married man would be preferred, competent to take the charge of the school at Seneca, under the general superintendence of the Rev. Mr. Harris, the Missionary at that station.

They are likewise in want of a teacher: a single

man in this case would be preferred, to aid Mr. Thayer in the school at Cataraugus.

They are still in want of a farmer for Union, and a blacksmith for Harmony. Both should be married men, as female assistance is wanted at each station.

Applicants for either station must be in communion with some Christian Church: well skilled in their respective occupations: and able to furnish satisfactory recommendations. Application may be made to Z. LEWIS, Domestic Secretary and Treasurer of the United Foreign Missionary Society, New-York.

## DEATH OF THE REV. WM. WARD,

ONE OF THE BAPTIST MISSIONARIES AT SERAMPORE.

[From the London Missionary Herald.]

The Society and the Christian world will learn with peculiar sorrow, that so eminent a servant of Christ as the Rev. W. Ward has been suddenly removed by death from the Missionary field.

"This unexpected loss of a most pious, humble, and devoted Missionary, whose name has long been embalmed in the hearts of Christians of all denominations, will be deeply deplored. To the family at Serampore it must appear an irreparable breach, and taken in connexion with the affecting mortality amongst Christian Missionaries in India, it must have proved a stunning dispensation to all engaged in the arduous work of evangelizing the Heathen. Clouds and darkness are round about God; 'he holdeth back the face of his throne, and spreadeth his cloud upon it;'—but his people must even then bow with silent and adoring submission before him, for 'shall not the Judge of the whole earth do right?' It was expected that the readers of the Herald would have derived unmingled pleasure from the present number, the communications from the eastern world being unusually encouraging; but God has attempered mercy with judgment. He answers by terrible things in righteousness, and while he appears to be preparing the minds of the Heathen for a more general reception of the gospel, He teaches his church to 'cease from man, whose breath is in his nostrils.' 'How unsearchable are his judgments, and his ways are past finding out!'

"The painful intelligence is thus communicated in a letter from Mr. Yates, dated Calcutta, March 8, 1823, and enclosing the note he had received the night before from Dr. Carey.

"About eleven o'clock last night, after I had retired to rest, I received the enclosed note from Dr. Carey, which records one of the most painful events that has ever yet happened to the family at Serampore.

*Copy of Dr. Carey's Note.*

"Our dear Brother Ward breathed his last about half an hour ago, viz a quarter before five o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction to see any of our brethren from Calcutta on that painful occasion.

"I am very affectionately yours,

"March 7, 1723."

"I know not of any death that has affected me so much since that of our beloved Trowt. Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation. Brother Ward was down in Calcutta, at the Monthly Missionary Prayer Meeting, held at the Loll Bazaar Chapel, on Monday evening. Every one remarked how well and how cheerful he looked, but, alas, before the week has closed, he has finished his course, and entered

into the joy of his Lord. His sickness lasted only about one day, his complaint was the *cholera morbus*, the disease so fatal in this country, and that of which our dear brother Anunda died. Dr. Carey was in Calcutta on Friday morning as usual, and he informed us that when he left home, brother Ward was very ill of the *cholera morbus*, and in the same evening after he returned, he wrote me the note which I send enclosed. O! how true it is that in the midst of life we are in death! The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!

"I pray that this event may be graciously sanctified to us all. Does it not say, 'Therefore be ye also ready, for in such an hour as ye think not the son of man cometh?' His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the Mission."

*Wesleyan Missionary Society.*

The proposal for fifty Friends to subscribe ten guineas each toward the outfit of a Missionary to Jerusalem, is likely to be soon realized. A Correspondent writes from the Lincoln District—

"Such a plan presents many claims worthy of notice; but there is one not to be overlooked. The contributors in this way will feel a sort of relationship with their Missionary: for him, and for his Mission; they will be peculiarly solicitous; so that with whatever zeal and frequency they may pray for other endeared objects of regard, they will never forget their Missionary and his errand of mercy! To contemplate him scattering seed on the very spot where the Saviour of the World died for sinners, will awaken emotions as new and delightful as those which the reviviscence of a long-departed and lamented friend would occasion. The inclosed 50*l.* in furtherance of the plan, is the offering of a Friend in this District."

The Rev. B. Clough, who was one of the founders of the Society's Mission in Ceylon, has returned home for the restoration of his health. The translation of the Scriptures into Cingalese, and the compilation of a Dictionary of that language, have engaged much of his attention. The Society's Missionaries were all in health, except Mr. Newstead; in whose case, however, there was nothing alarming. It is Mr. Clough's intention to return, should his health, which had for some time declined under accumulated labours, be sufficiently restored.

**CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,  
During the Month of September, 1823.**

	D. C.		D. C.
Collection at the monthly concert in the Pres. Church in Orange street, N. Y. by the Rev. Mr. McCartee	10 00	From the Female Missionary Association of Prattsburgh, Steuben Co. N. Y. by M <sup>r</sup> . Elam Bridges	9 13
Donation by a poor woman friendly to missions, by do.	75	Avails of a charity box, principally contributed at the monthly concert in do. by do.	5 46
Donation from Miss Francis D. Brewster, of Sacketts Harbour, N. Y. by Mr. James Olmsted	2 00	Donation by do.	3 41
Contributed by the Ladies of the Female Bible Class in the Pres. Church in Rutgers-street, N. Y. to constitute their Pastor, the Rev. Dr. McAuley, a life member	30 00	From Mr. Craig Ritchie, of Canonsburgh, Pa. to constitute himself a life member, by Robert Ralston, Esq.	30 00
Donation from a female friend of missions, by Mr. S. Lockwood	1 50	Collection in the Pres. Church in Lawrenceville, N. I. by the Rev. I. V. Brown	16 00
Collection at the monthly concert in the Brick Pres. Church, N. Y. by do.	6 20	From the Benevolent Aux. Soc. of Saugerties, Ulster Co. N. Y. by Mr. Christian Miller	14 00
From the Female Aux. Soc. of Union Village, Washington Co. N. Y. for education of Indian children by Mrs. Cornelia Fonda Sec. of a Society of Young Men in Buffalo, Guilford Co. N. C. by W. D. Scott, and J. A. M'Lean	4 00	Donation by a friend of missions in Phila. From the Aux. Soc. of Frankford, N. J. by the Rev. Burr Baldwin	7 00
Avails of a mission box kept in a private family, by the Rev. John Monteith, professor of languages in Hamilton College	3 50	Avails of a mission box kept by master Alexander Linn, of North Hardiston, N. J. by do.	2 18
From Mr. Leander Mead, his ann. sub.	3 00	From a Fem. Association at Caldwell, Washington Co. N. Y. to educate a heathen youth by the name of Levi Hooker, by the Rev. I. A. Van Hook	12 00
Donation by Miss Nelly Pruyt	50	Avails of a mission box kept in a public house in Princeton, N. J.	2 37
		<b>Total,</b>	<b>\$188 00</b>

*Contributions to the United Foreign Missionary Society, received by the Rev. Doctor Spring, on his late Agency to the western part of this State.*

	D. C.		D. C.
At a company of friends in New-York, on the afternoon previous to his departure	40 00	Collection at Catskill	24 60
At a prayer meeting in the session room, Brick Pres. Church, N. Y. on the evening of the same day	20 65	Added to the above	1 00
From Mr. Alfred Deforest on the same evening	10 00	From Mr. Oliver D. Cook, of Hartford, Conn.	5 00
From Mr. Fisher Howe, to constitute himself a life member, on the same evening	50 00	Collection at Utica	50 00
Added to the collection above stated	5 25	From Mr. J. W. Doolittle	5 00
Collection at Poughkeepsie	32 81	From Mr. A. Swords	3 00
Collection at Newburgh	33 75	From Mr. A. Johnson	2 00
Added the next day to do.	26 00	From Mr. J. H. Lothrop	2 00
Collection at Fishkill Landing	17 44	From Mr. Wm. Walker	1 50
Collection at Pleasant Valley	17 00	From Mr. A. Merrill	2 00
Avails of a mission box in Mrs. Haskin's school in do.	50	From Mr. Wm. Clark	5 00
From William Williams, Esq.	1 00	From Mr. Samuel Stocking	10 00
From Thomas Cook, of Catskill, to constitute himself a life member	30 00	Collection at Geneva	26 68
		Collections in the congregations of Bethlehem and Coeymans, to constitute their Pastor, the Rev. Samuel Kissam, a life-member	30 00
		Collection at Coxsackie	31 76
		<b>Total,</b>	<b>\$463 94</b>

*Contributions to the United Foreign Missionary Society, received by the Rev. Doctor Milledoler, on his late Agency to the western part of this State.*

	D. C.		D. C.
Collection at Troy	42 28	From Mr. James, to constitute himself a life member	30 00
Collection in the North Dutch Church, Albany	75 76	From Messrs. Peter and John I. Boyd, Albany, from the estate of their brother, Thomas Boyd, Esq. deceased	40 00
Collection at Saratoga	16 54	Avails of a fleece of wool, from Miss Corneli- lius, by Mrs. Catharine Covart	1 50
Collection at the monthly concert in Rochester, by the Rev. Mr. Peuny	21 00		
Collection at Canandaigua, including 20 dol- lars by N. W. Howell, Esq.	55 28	<b>Total,</b>	<b>\$345 32</b>
Collection in the First Presbyterian Church in Albany	63 00		

**A FARMER AND A BLACKSMITH WANTED.**

The Managers of the United Foreign Missionary Society are desirous to send, as soon as practicable, an additional Farmer to Union, and a Blacksmith to Harmony. They should be men well skilled in their respective occupations; in communion with some Christian Church; and able to furnish satisfactory recommendations. It is also desirable that they should be married men, as female assistance is wanted at each station. Application, for either, may be made to Z. LEWIS, Domestic Sec. and Tr. of the U. F. M. S. New-York.





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